241 776 [532] 831 778 643 [782] /259 cont./

Cult of Mama gɔ̃. Mama gɔ̃, mother of the earth, is represented by a crude statue of white clay provided with enormous breasts, symbol of fecundity, which can be seen in a little hut situated on the open place of Boniville village. Each year, when the time for cutting the clearings approaches, the grand man, surrounded by many other people, prays to the god to grant fertility to the plantings. If rain does not fall, an offering of water and tafia is made and the statue is sprinkled.

811 The Boni do not appear to associate the idea of women's fecundity with that of the fertility of the soil, and we have not heard anyone say that the grand man prays on this subject.

241 776 Neither do they appear to have a very clear idea about the relationships of this worship with that of the gɔ̃ gadu, local gods of the soil.

796 535 787 Every three years a great possession dance takes place in Boniville on January 1, /260/ in which the Papa gadu gods dance in front of the sanctuary of Mama gɔ̃. We have not been able to obtain specific information on the meaning of this rite.

241 776 [784] Cult of the gɔ̃ gadu. It is assumed that every portion of land is under the sway of a local god, gɔ̃ gadu. Its power is limited only by the fertility of the soil, and he who neglects its worship cannot be attacked in his person or in his goods, but only punished by a poor harvest.

What is the nature of these gods, what is their place in the cosmogony? These are questions which not one of our informants had ever asked himself. In their minds, gɔ̃ gadu has a de facto existence, and is rendered de facto worship. This worship consists essentially of:

[782] --Offerings made at the moment of planting;

[527] --The observance of a local day of rest, kina dɛ, corresponding to the god's day of rest.

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*539 Anansi said: "Brother deer, go over there; you will find a trident I use for hunting; pull it out of the ground." The deer came back saying: "It is done." He showed him another trident which he himself had brought and hidden. Then Anansi said (to the genie): "Throw me to see." He threw him to the summit of the trees. He fell back on the trident. The deer knocked him down with a club, cut out his liver, and took it to Wénon. He said to Wénon: "Anansi and I killed a tapir. He stayed to smoke it. He sent the liver for you to cook." She prepared the liver and boiled rice. They ate to the last mouthful. Then the deer said: "All livers are good but Anansi's liver is the best." Wénon grabbed a pestle to strike him, but he was already far away.

3) Anansi and the Magic Frying-Pan

(One day) Anansi went exploring in the bush, comrades. He went into the bush one day, until... he was hungry. And now he saw a frying-pan hooked in the air. He went near; he said: "Frying-pan, why art thou beautiful thus?" It said: "I am beautiful, but I am not beautiful for nothing." He said: "Let me see." It began to fry all sorts of things, fritters, meat. He said: "Put that down on the ground in front of me." It put them before him. Then Anansi ate, he ate until... his belly was full. He said: "Frying-pan, I beg of thee, stop." It stopped, gban! He said: "What kina dost thou have, in truth(1)?" It said: "It is the lemon, lemon juice, and the

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1. Let us remember that in the minds of the Refugee Blacks, to the exercise of any magic power corresponds a kina (interdiction).